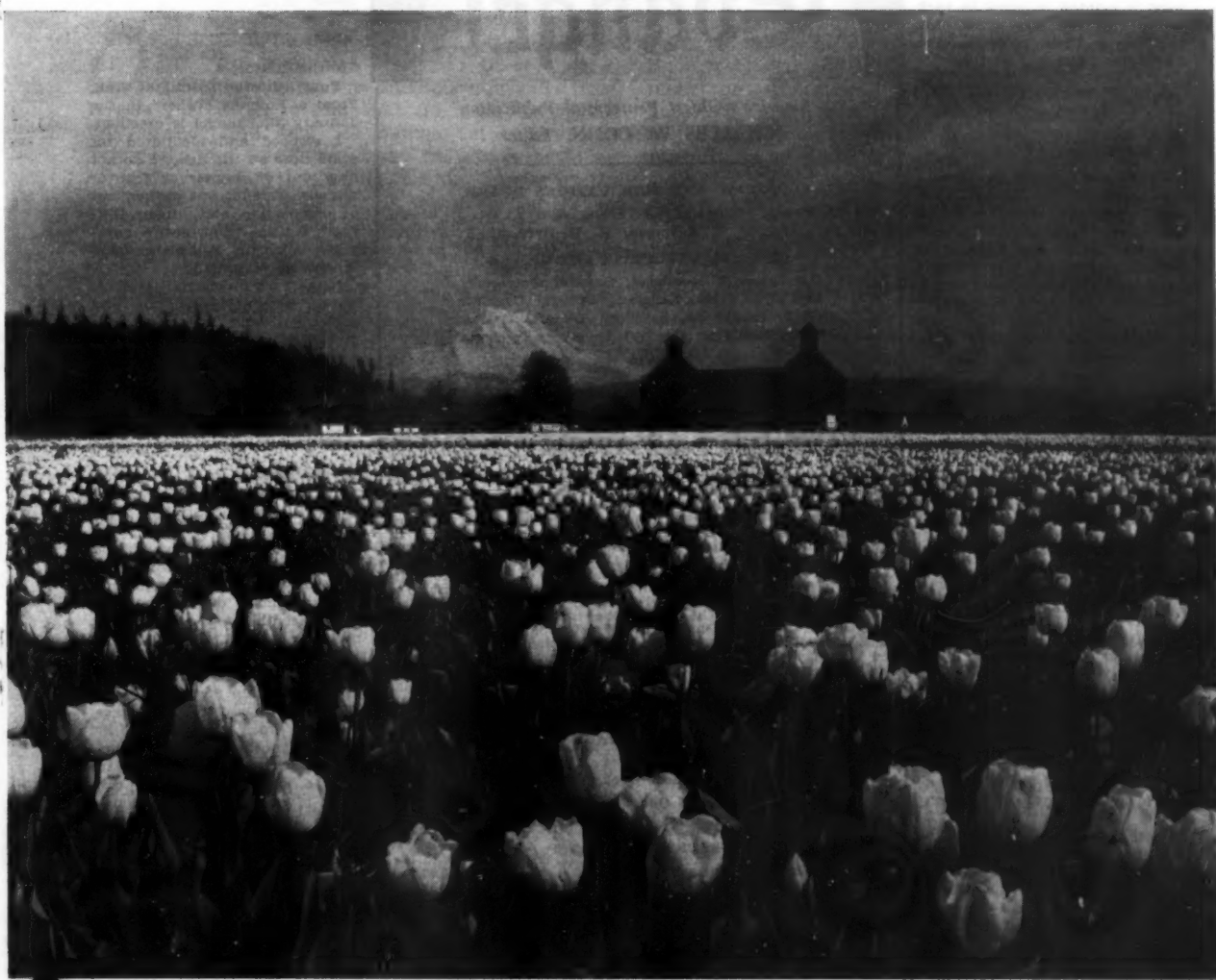


CHURCH OF GOD

# *Evangel*



March 10, 1958



MOSES— An Example *page 6*

**To the Editor:**

I am a constant reader of the Evangel. On page 2 of the December 23 issue you have Evangel printed in red. Red is the worst color on the eyes. I have good eyes but I would not dare read the Declaration of Faith. I would ruin my eyes.

ARTHUR STUARTS  
Lake Wales, Fla.

**\*You will notice the mast-head is printed in black in each issue, and red was used only to give a little color to the Christmas issue.**

**To the Editor:**

I have just received the Christmas issue of the Evangel, my first copy since my renewal. I am sorry there are not many subscriptions to the Evangel to my credit, but this one thing I have told my people and now I tell you: during the entire year of 1957 the Evangel has been wonderful, the best in a long time. Thanks for the wonderful articles; the entire paper has been tops in 1957. Keep doing your best, and our people will always have the best.

May the Lord bless you in  
your work.

**J. T. MELTON**  
Pastor

Electra, Texas

**To the Editor:**

I have just finished reading the second part of Brother Earl P. Paulk's article entitled "Ministerial Ethics" in the November 18, 1957, edition of the Church of God Evangel.

I enjoyed the article so thoroughly that I felt impressed to sit down and write you a line expressing my appreciation for it.

I particularly enjoyed the clear, practical approach to this subject, and it was a source of real instruction and encouragement to me.

The Church of God is fortunate to have a man of his calibre in such an important office. He is a credit not only

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to your own church, but to all  
of us.

HOWARD P. COURTNEY, D.D.  
International Church of the  
Foursquare Gospel  
Los Angeles, Calif.

**To the Editor:**

Several weeks ago there appeared in the *Evangel* two articles on ministerial ethics by Brother Paulk. This is a timely subject and Brother Paulk handled it well. Surely today's ministers should observe a code of ethics worthy of their holy calling. I believe it would be helpful if Brother Paulk felt led to go further into this important subject.

GEORGE L. BRITT  
Pastor

Greer, S. C.

**To the Editor:**

Your editorial "Straight Talk From a Holiness Father" in the January 27, *Evangelist* is excellent.

I stopped and meditated for some time on the line, "I do not pray out of despair or fear or discouragement, but rather out of compassion and understanding." I think that entire paragraph is worthy of a place where it can be seen daily.

I like very much your emphasis on personal conviction and dedication, and feel that your proposed goals are basic and workable.

**MRS. LUCILLE WALKER**  
Librarian, Lee College  
Cleveland, Tennessee

**To the Editor:**

In the January 27 Evangel your editorial on "Straight Talk From a Holiness Father" is a message which should be preached in every church. Unless something is done in our homes to make our youth sense the presence of the Lord and their need of a Saviour, I fear for them. Then, too, how much in need we stand when it comes to spiritual help for them in our Y.P.E. meetings. Recently, I have heard so much about entertaining our youth until it has become sickening. Youth likes to take a challenge, and I can think of nothing more challenging in the world today, than for our youth to be real, genuine Christians in these days of apostasy. God bless you for your straightforwardness in expressing what each true Christian really believes.

LOURENNA MORELAND  
State Secretary  
Somerset, Pa.

Church of God  
**Evangel**

**America's Oldest Pentecostal Publication**

**CHARLES W. CONN, Editor**

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## DECLARATION OF FAITH

**WE BELIEVE**

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have the same access to the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In repentance of the unclean tongues as the Spirit directs, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to raise a new living generation to dwell in the air. Second to judge the dead on the earth thousand years. 14. The bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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# When You

# Are Wrong



## The Editor's Message

OUTSIDE THE CAR the night was dark and still. The man was returning home from a speaking engagement and was unusually tired. It slowly occurred to him that the road he was on was strange and new. He hunted for recognizable landmarks, but could find none; he was eager to see a highway marker that would tell him he was on the right road, but when he finally saw a marker, it told him the distressing fact that he was on the wrong road—unaware of his whereabouts in the middle of the night. He reproached himself for being so careless as to make a mistake when he was in so great a hurry. Reproaching himself did little good, however, for he had an important decision to make. The driver could do one of three things. First, he could stubbornly refuse to admit his error and continue down the highway trying to convince himself that he, after all, was on the right road. Second, he could admit that somewhere along the road he had made a mistake, promise faithfully that he would be more careful in the future and continue down the highway determined not to make another such mistake. Third, he could admit that he was on the wrong road, turn the car around, return to the place where he had made the mistake, and correct it by getting on the right road.

Without guessing, you know which of these he did. Being a sane and responsible person, he admitted his wrong, corrected the error, and continued his journey. No intelligent person among us would have done otherwise. If any person should doggedly continue down the wrong road, we would think that he lacked rationality or that he was the prince of egotists who felt he must not admit having made an error. Yet, we see this very thing happen in other matters day by day. One of a man's prime faults is the inability to recognize and admit his own errors. All those who stubbornly refuse to admit it when they are in the wrong live in a roseate world of self-deception. They have somehow managed to deceive themselves into believing they are incapable of making a mistake or they have deceived themselves into believing other people consider them perfect. Either belief is bad and ridiculous. Every person alive is subject to error. Re-

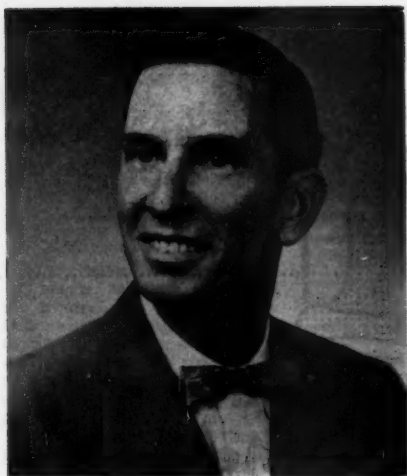
fusing to admit an error or mistake does not correct it. Refusing to admit that you are wrong does not make that wrong right. Nothing whatsoever is to be gained by a stubborn refusal to acknowledge statements that later prove to be false, decisions that prove to be unwise, and actions that prove to be bad.

The opinion your fellow men have of you is not so high and exalted that they believe you free from error. Your admission of wrong will not lessen their confidence in you, because they do not expect you to be right at all times. Rather, your modest and open readiness to admit error will increase their confidence in you. No one has confidence in your infallibility, for it is well known that all of us frequently make mistakes. If they cannot have confidence in your infallibility, you should see to it that they do have confidence in your honesty and wisdom. The person who never admits his errors is neither honest nor wise—but is deceived and simple.

THE MAN DRIVING the car on the wrong road not only needs to realize his mistake, but he needs to correct it. We cannot feature a driver saying, "I know I made a mistake when I got on the wrong road, but I will see to it that I don't make another," and continue down the highway. No, when he realizes his mistake he must return to the place where it was made and correct his position by getting on the right road. When your mistake is harmful to others or yourself, it is necessary that you correct it. When your words have given offense, it is not enough to regret the offense, but it should be corrected by apologies or any other measures that are required. Errors are too legion to enumerate them here in any degree, but those errors that have affected the thinking, the peace, the security, or the reputation of others must immediately be recognized and amended.

Why should it be hard for us to admit and correct our errors? We all make them. Regardless of what error or mistake you make, regardless of its damage or effect, it is not as great an error as refusing to admit and correct it. Failure to recognize error and refusal to amend error are the greatest errors of all.





# REVIVAL

By J. David Pitts

Atlanta, Georgia

*"If my people, which are called by my name, shall humble themselves, and pray, and seek my face . . ."*  
2 Chronicles 7:14.

**G**OD IS PLEADING for revival! God, who is the source of all life, energy and power, wants to clothe His people with divine activity. God takes the voice of the written Word to reveal His desire for renewal and restoration of the Church. He shouts from the pages of the past as He calls for revival. He is seeking opportunity to revive His people. God wants revival!

## THE WORD "REVIVAL"

Sometimes a word, phrase or name must be introduced; while at other times it may need to be redeemed. The name of Jesus needs to be introduced in many lands, for it has never been spoken there. In other lands it must be redeemed; it has become so common that people have lost all reverence and respect for it.

The word *revival* needs to be redeemed and given its proper place in the vocabulary of the church. It definitely is a word of the Christian vernacular, and has to do with the people and Church of God.

In the past we have been careless in our use of the word. We have used it to apply to our evangelistic effort among the unsaved until it has become "shop-worn." Now we think that we must have a newer and nicer word, so we have substituted the word *evangelism*. However, the word *evangelism* is no substitute for *revival*. They say and mean altogether different things.

To begin with, revival is cause, while evangelism is effect. We would not dare speak of evangelizing the church, yet we talk of reviving the world. The world cannot be revived anymore than the church can be evangelized. Revival is God at work in the church, while evangelism is the church (under God) at work in the world. God's plan is to revive the church, and with a revived church, evangelize the world.

The early disciples were commanded to tarry until

the Spirit came DOWN before they went OUT. After they received "power" they went out and evangelized eight thousand people into the kingdom of God. The church must go down on her knees in revival before she can lift up a lost world. The church must have revival within before she can evangelize those without. It is my firm conviction that we must have revival within before we win to the inside those who are on the outside. When revival has fully come to the church, *evangelism will have come to the world!* A revived church will soon evangelize a lost world.

## WE NEED REVIVAL

It is absolutely useless to adopt a head-in-the-sand attitude about our need of revival in the church. We may talk about fine church plants, elaborate parsonages, and elegant pews, *but that is not revival!* It may be well to speak of culture, creed and cash, *but that is not revival!* We can talk of conventions, convocations and contests, *but that is not revival!* We can claim degrees, dogmas, and "doctors," *but that is not revival.* We may boast of program, propaganda and prohibition, *but that is not revival!* God in men and men in God—in action; that is revival!

Who can look on barren altars, face unpaid bill, preach or worship in the midst of empty pews and *deny that we need revival?* Who among us can look on the church and ministry busy with the "serving of tables," occupied with the accumulation of "things and stuff," dazzled by this world of gimmicks and gadgets and *deny that we need revival?* Can we listen to the questions of the people, be touched with the feeling of their infirmities, know of their problems and *deny that we need revival?* Shall we read a Bible filled with the promises of God's divine provision for all the needs of all men, look on a world enveloped in spiritual, mental, physical and material poverty, privation and want and *deny that we need revival?* One would have to be spiritually blind, dull of discernment, and insensitive to the Holy Spirit to fail to see our desperate and *growing* need of revival.

There is no other alternative; as has been said, it is revival or ruin. We must experience revival or see real Pentecost perish from the earth, lost in a flood of compromise, carnality and worldiness! **I NEED REVIVAL! YOU NEED REVIVAL! WE NEED REVIVAL! THE CHURCH NEEDS REVIVAL!**

## PRAYER MUST PRECEDE REVIVAL

GOD SAYS, "If my people, which are called by my name, shall humble themselves, and pray. . . ." What preparation of the soil means to the harvest, prayer means to revival. There can be no real revival without prayer. We may have singing without prayer; there may be preaching without prayer; there may be meetings without prayer, but there cannot be *revival* without prayer. We might as well try to have harvest without tilling the soil, crops without planting seeds, as to try to have revival without prayer. *Prayer must precede revival!*

Prayer is not merely a means to an end; prayer itself is a part of the end. Praying only to be asking or presenting a petition is not actual prayer. Genuine prayer is a love life with Jesus; it is holy communion with the Father. It is a fellowship with the Holy Ghost. Prayer is time joyfully spent in the presence of One whom we dearly love.

The prayer life of Jesus is a beautiful thing to behold. It did not consist of a few muttered words of grace; it was more than just a "goodnight, God." It did not begin or end with placing an order for a few needed things like giving an order to a waiter or clerk. To Him, prayer was remaining in the presence of the Father until He was changed, until His countenance, yea, even His garments, took on the glory and likeness of the Father. When Jesus prayed, He prayed until His life, His mind, His will, everything, became one with the Father. He became One with the Father; He was like the Father; He expected that when people saw Him they would see His Father.

The disciples came to Jesus and asked Him to teach them to pray. They had been, and were to be, commanded to go into all the world. Yet, they did not ask for instructions in transportation. They were to teach all truth, but they did not ask for a course in the art of teaching. These men were commissioned to preach the gospel to every creature, but they were not seeking to be masters of homiletics. They had only one request. They wanted what they needed and needed what they wanted. So they asked that they be taught to pray.

The Holy Spirit must have illuminated their minds with divine revelation, that there was no point in going *until they had prayed*. He must have caused them to know that their teaching would be in vain *unless they had prayed*. Somehow, they knew that preaching would be only repetition of words *unless they had prayed*. And so, they asked to be taught to pray.

They must have learned well, for they went out and accomplished much of the same work which Jesus was doing. Later, others took knowledge of them that they had been with Jesus. Their prayer life was so real and rich that they became one with Him as He was one with the Father. They looked like Him, they acted like Him, they talked like Him, they were one with Him. They lost their individual personalities, their own minds and ways to such an extent that people said "Let's call them Christlike or Christians."

My friends, when we as Christians of God pray until we take on His likeness, when we lose our own selfish minds and ways, and have only His, *then we shall have revival*. Believing prayer must precede revival!

Solomon prayed and the glory of the Lord came down. Elijah prayed and the fire of the Lord came down. Daniel prayed and received wisdom of God. Hezekiah prayed and received healing for his body. The publican prayed and received salvation and justification. Paul and Silas prayed and the jailhouse was shaken down. Jesus prayed and lost His will in the Father's. If this last-day church will go before God in earnest, prevailing prayer, then God will hear from heaven and we shall have revival. *Believing prayer must precede revival!*

And so God says, "If my people, which are called by my name, shall humble themselves, and pray. . . ." God wants us to pray. The need of the hour is for men, women and children who will pray. God wants us to pray before we go. He wants us to pray before we teach. God would have us to pray before we preach. God wants us to pray before we baptize. *We must pray before we can have divine visitation in revival measure!*

## PREACHING MUST PRECEDE REVIVAL

TO STUDY any revival is to be brought face to face with a man. God chooses to call, ordain, indwell and energize men to bring revival to the earth. It is true that God is the Source of revival, but it is through a man that He passes Himself on to the church and the world.

It was Martin Luther who nailed his ninety-five theses to the door of the Castle Church on October 31, 1517. He went everywhere preaching salvation by grace and living by faith; he was the voice of the Reformation. It was the tongue and pen of a man, yielded to God, quickened and made alive through the Holy Spirit, that sparked the Reformation revival. Indeed, Martin Luther became the personification of reformation and revival.

In the seventeenth century, revival was born in the hearts of John and Charles Wesley. As they preached salvation from sin and the separated life, England was purged from her sins and led to the highlands of God's holiness. Charles Wesley was a gifted man and wrote more than a thousand songs, in addition to preaching. John Wesley during his lifetime preached more than forty thousand sermons. These men, under God, and through the power of preaching, brought revival to England and England to God.

Evans Roberts of Wales was a man in whom revival was given birth through the doings of God. Under this man's revival preaching, twenty thousand persons were converted and added to the church in a matter of weeks. Charles Finney became a man afire with revival, and when he had spent his ministry, almost three million persons had been added to the church.

Time will not suffice to tell of other men who, in the record of human history, have been used of God  
(Continued on page 13)

By Paul L. Walker

Youth Director of California

(Second sermon in a series of four)

## MOSES — An Example

Hebrews 11:25, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

IN THE PRECEDING message Moses was found to be an example in denial as is revealed in Hebrews 11:24, but here is found a Moses making the most difficult decision of life. The text states he chose to follow the people of God. He decided to forsake all of Egypt's grandeur for the affliction of God's people. Moses—standing in line to be Egypt's Pharaoh, decided; Moses—reflecting his former life of luxury in Pharaoh's court, decided; Moses—forsaking the wealth and power of Egypt, decided; Moses—viewing the life of bondage and hardship with his people, decided. It is this decision which must take place in every individual life that will follow Christ.

### "CHOOSING RATHER"

Moses viewing down the roads of life did not choose without thought or judgment. Appearing from the past was the broad road of power and luxury, of wine and gaiety, of pleasure and pomp. Moses knew this road well, for he had traveled it for forty years. This was the road of least resistance which would lead him to the greatest power on earth—Pharaoh's throne. It beckoned with control of the fertile Nile Valley; it held command of the greatest armies on earth; it presented colleges and universities which were setting the pattern for future centuries; it amassed a fortune and wealth few men can ever enjoy even in this day of abundance. This road placed Moses, a man of education, culture, and prominence, at a difficult intersection of life. It placed before him a decision of whether to follow this road of honor, luxury, and privilege at the throne of the richest, most powerful, and most spectacular country of the day; or whether to follow the narrow road, the difficult road, of suffering, affliction, hardship, disappointment, humiliation, pain, and turmoil.

Standing at this momentous time with clear mind

void of any psychological emotional entanglement, void of the half-considered conclusions of impulse, void of ignorance and lack of understanding of the choice's implications, Moses chose rather.

Rather than be the potentate of thousands, he chose Christ. Rather than claim the wealth of ages, he chose Christ. Rather than control the empire of history, he chose Christ. Rather than languish in a life of ease and luxury, Moses chose sacrifice. Rather than enjoy pleasure for a season, Moses chose affliction with the reward of eternal life.

This soul-shaking decision of Moses looms importantly before us, for this is the decision which we must make. This is the hour of decision in history. While dark clouds of war threaten ominously, we must decide. While prophecy is unfolding internationally, we must decide. While the call of the Cross reveals the closing age, we must decide. While all hearts beat with the expectancy of the trumpet sound, the angel shout, and the Lord's return, we must decide.

O wretched man! Whoever thou art! Decide for Christ today with the only route of decision—repentance unto conversion. Turn from your life of wretchedness rather to follow Christ. Leave your garments of blackness rather to find the robe of righteousness in Christ. Spurn your love of Satan rather to heed the wooing of Christ. Frustrate the ultimatum of hell rather to find the glory of heaven in Christ. Here is your decision—"choosing rather" to be converted.

O indifferent Christian! You who are void of peace; you who are powerless in experience; you who no longer vibrate with the embryonic joy of salvation; you who are cold, dead, and stale; you need to decide and decide today. Yours is a decision of consecration. Yours is the cry for mercy; yours is the plea for another chance. Turn now from your halting between two opinions rather to be a decided Christian on the Lord's side. Turn now from your weak thread of existence rather to forge a chain of steel for Christ. Turn now from your spasmodic Bible reading, whispering prayer, and half-hearted testimony, rather to a decision to be a "light of the world . . . an open epistle . . . a city on a hill which cannot be hid." This is your decision—"choosing rather" to consecrate.

O saint of God! You who have the wedding garments on, the lamps trimmed, the alert listening for the shout, the commission in action, the confirming signs, continue in the path you trod. Heed not the beckoning light of the world. List not to the voice of temptation. Bend not to the will of Satan. Follow not the enticing wonder of false doctrine. Choose rather to stand steadfast. Choose rather to grow in grace. Choose



rather to cultivate fruit. Choose rather to increase in holiness. Choose rather to be an example of believers. Choose rather to "fight the good fight of faith." This is your decision—"choosing rather" to continue.

#### "CHOOSING THAN"

Here in completion to "choosing rather" is Moses "choosing than," or making a decision for God besides, instead of, or *rather than* "enjoying the pleasures of sin for a season." It is in this decision to "choose than" that many persons bog down. As the text implies, there is pleasure in sin to a degree—"for a season." Moses, however, recognized its fleeting existence, its momentary "kick," its passing fancy, its temporary satisfaction, and realized its permanent hell; thus, he chose God rather than the pleasures of sin.

The pleasures of sin—herein is sin's selling point. If there were no pleasure, there would be no followers of sin. It is the pleasure of sin that has ruined the human nations. See yonder mound! There are the remains of proud Babylon which once took its place in the world with its wonder of hanging gardens, impenetrable walls, impoverishable wealth, and invincible defense. Why this sad picture? Ask Belshazzar who dared lock God's voice in a dungeon while he and his cohorts raised sacred goblets to the defamed shrine of pleasure. Choosing the pleasures of sin, Babylon beheld God's handwriting on the wall and their perpetual destruction.

See yonder convict! What is his story? As I sat in the dingy chapel of a state penitentiary, there unfolded this scene. A stalwart young man in striped suit was led to my side where he revealed a fateful hour of destiny. After a night of riotous pleasure, he and his friends met a doubtful acquaintance. A skirmish ensued. The friends of this young man fled, while he—the pawn of skulduggery—was left in extreme intoxication to bear the penalty of first-degree murder. With scarred heart, wasted life, marred record, and branded character, he stood while the pleasure of sin took its toll in the human life.

See yonder bartender! Once he stood behind the sacred desk a respected member of the clergy of God. Now he stands behind the scarred counter an aproned waiter who serves the blight of the world. Why the descent in vocation? We watch as in a secluded moment he frantically removes a bottle from its resting place to gain ease for his gnawing conscience. We have our answer—the pleasure of sin. Once respected, now renounced; once honored, now abhorred; once praised, now scorned; this is his due. He chose the pleasures of sin in the ruin of the human character.

Decision—these men made the wrong ones; but wait! Here is an example: Moses—choosing God *rather than* the pleasures of sin. His is the correct decision, for *rather than* suffering the plight of Adam's fall, the shame of Noah's drunkenness, the confusion of a babbling Shinar, the oppression of a captive Israel, and the chaos of a burning hell, Moses chooses God. Reach up, O captive! Reach, O penitent! Clasp the hand of grace which can bathe you in the blood

of Calvary and present you before the throne of God where because of the righteousness of Christ imputed to men, your decision can be declared valid, giving you priority of adoption into the family of God. Hear mercy as she declares you not worthy of God's favor, but hear grace plead you have chosen *rather than*. Hear justice as he clamors for revenge for your failure, but hear grace plead you have chosen *rather than*. Hear truth object in the court of God for you have lied, but hear grace plead you have chosen *rather than*. Hear conscience witness he has been spurned and seared, but hear grace plead you have been chosen in Christ from the beginning and since you have chosen *rather than* you are fit to come boldly to the throne of God in Christ. Grace pleads your decision, for it was grace that wrapped divinity in swaddling clothes; it was grace that puzzled educators with omniscience; it was grace that wrought miracles with omnipotence; it was grace that emptied heaven of its most precious jewel, the Son of God, to clothe Him in flesh, to scar Him beyond recognition, to lacerate Him with stripes of healing, to crown Him with thorns of mockery, to nail Him to the tree of ignominy, and to place Him before God as man's basis of decision.

Standing upon this fact of the meritorious work of Christ, it is that we, like Moses, have the power of decision and can stand in the face of sin and Satan, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."



## CHRIST IS ALL AND IN ALL

Col. 3:11

That's the Answer to All of Life's  
Questions ... the Solution to Every  
Problem ... the Difference between  
Eternal Night and Eternal Life.

# Bring Your Friends TO THE REVIVAL

★ PRAY DAILY ...

★ WITNESS GLADLY ...

★ ATTEND REGULARLY !...

©

**MAKE THE REVIVAL YOUR RESPONSIBILITY**

# REVIVAL

By Zeno C. Tharp

Wimauma, Florida

"Will thou not revive us again: that thy people may rejoice in thee?" Psalm 85:6.

**W**E NEED A REVIVAL, a world-wide revival, a God-sent revival; not a revival of yesterday, but a revival of today. We need an outpouring of the latter rain that will spread through the entire Church. The Church must have it before the lost can feel it. The Church must be revived first. God's anointed must feel a quickening, an awakening, a soul-stirring force that comes only in revival. It may not come in the manner in which many of us are expecting it. So often we look for it, but from some distant source. We expect it to break out in some other part of the country and finally reach us.

If we have a revival, we must expect it to begin

in our own hearts. Sometimes we become so formal and dry and indifferent and get in such a rut, it seems it is hard for God to work through us. We believe, but it is hard to practice what we believe. We know that God can work miracles in our midst, but we expect them to come through someone else. We are afraid to step out on His promises. We are afraid to put Him to the test. We are not willing to sacrifice and hold on to God until a revival comes. We take too much for granted.

We seem to be of the opinion that God will force a revival upon us; if one comes, it will just automatically come. We feel that God is duty bound to work through His Church; and that, if we have an outpouring of His Spirit, it will come some way and at some set time and no one in particular will have to have a burden for an outpouring of the latter rain. We get the opinion that no one individual should be responsible; we seem to be expecting it to automatically come upon the Church in a general way. Therefore, we wait for someone else to make the move or for everything to get just right.

If we wait for the Church to get an evangelistic spirit or if we wait for a burden to get on someone else, we may never see a revival sweep our land. While better qualified men—men with more finance, better equipped men, men with a greater reputation—are waiting, someone else is going to have to be praying and expecting a revival, if one comes. Revival breaks out where persons pray, whether it might be Luther, Knox, or Moody; whether it is on the Day of Pentecost in the upper room, or in Los Angeles in our day. The outpouring of the Spirit of God is not confined to the fine churches; neither are they excluded, if they are praying. Revival reaches farther than the up-to-date church buildings. It must reach to the countryside, the schoolhouses, the brush arbors, tents, private homes, open-air services—any place where people will meet God and pray.

Too many persons seem to feel that when they get their new church building, their Sunday School department, some more desirable place for people to come, or a new parsonage, then a revival will break out. That is not what brings revival. One of the greatest revivals I ever experienced happened when I was living in a small house without a window in the front and with little furniture. Our kitchen cabinets were made of orange crates; our ice box was a





rain barrel. We had to take everything out of it each morning to dip out the water. The little church would not hold the people, and Sunday School classes were held across the street in a private home, outside in the open air, and in a small shed built for that purpose. But we were in a great revival.

Fine churches are convenient and nice, and I thank God for them. Any minister who takes no interest in trying to build or beautify the church property should be ashamed, but good church buildings will not bring revival. Probably more people have come to God down the sawdust trail than ever came over the carpets. It is only the Spirit of God that brings revival. Organized choirs, special singing, social activities, entertainment may be all right in their places, but only the power and demonstration of God will convince a sinner of his need for Christ and save his soul from hell.

It was when the Church prayed that the place where they were assembled was shaken. We may sing "Only Believe" or "Now I believe," but if a revival comes, men and women must repent. They must meet God's conditions. It is not always an easy thing; no, indeed. It will take some prayer, sacrifice, consecration, fasting and sleepless nights to get where God can use us. God's way is not always an easy way.

"Woe to them that are at ease in Zion." We may have a well-established church with a good church board and finance to back the program, with popularity and prestige, and then be at ease in Zion. How can we be at ease in Zion when sin is raging in our land and the devil is taking our own boys and girls to hell right out of our own churches and Sunday Schools? In many places it is dangerous for our girls and sometimes our boys, to get out of their houses at night. They may be kidnapped, raped, mutilated, or murdered. Our homes may be broken into, ransacked, and our families destroyed. How can we Christians feast, banquet, drink and be merry when our boys are butchered, slaughtered, wounded, frozen and dying on the battlefields without God? Some of them were one time converted and had bright Christian experiences in our home churches, but today they are away from God and on the road to hell; and we, the Church, are so unconcerned. Many of our members and preachers talk more about strikes, war, Communism, taxes and our wages than they do about the salvation of our children and revival in our Church.

"Woe to them that are at ease in Zion," Amos 6:1. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar; and let them say, Spare thy people, O Lord. . . ." Joel 2:15-17. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the

sight of the Lord, and he shall lift you up." James 4:8-10. We are not concerned enough about the condition of our homes, our churches and the salvation of our communities. Revivals break out when people get concerned and pray so that sinners cry for mercy and saints rejoice when people repent.

Recently, I read the following story. Cooper Crews was pastor of a church in Springfield, Illinois. He awoke one summer to find his church declining. He was sore distressed and prayed much, fearing he had outlived his call. One Sabbath night, in the midst of the harvest time, he announced to a little congregation a prayer meeting for Monday morning at sunrise, for the revival of God's work and the conversion of sinners. Then he gave that night to agonizing prayer. A little before daylight his burden left him, and he fell asleep on a lounge in his study. He awoke to see the first beams of the morning sun. Looking down into the churchyard, he saw that it was full of people, and the church was full of people, and the street was full of teams. Men as far as nine miles away from the church had awakened in the middle of the night alarmed, fearing that the judgment day was coming, had taken their teams, and had driven to the church with their families, to see if they could find God and mercy. Cooper Crews said, "We went into the church and opened the prayer meeting; we closed it that night at eleven o'clock with

(Continued on page 14)

### Time to Unstop All Ears



# Spreading the Flame

## OF EVANGELISM

**T**HE paramount thought, the greatest burden of each of us for 1958, should be for the salvation of lost souls. We are, therefore, earnestly soliciting your sincere prayers for the 1958 nationwide revival. Please pray for its success.

As I travel over the nation I find both ministers and laity talking of the nationwide simultaneous revival and keenly anticipating the coming of this great event which is to occur April 6-20.

This is indeed encouraging, for to have a real Pentecostal revival we must talk of it much (advertise) and pray much for its success. It would be good for us to remember that when Israel had backslidden and gone into idolatry and stood in need of a revival so badly, Elijah the prophet prayed until the fire fell, and consequently they had

a great revival. When Nineveh needed a revival because of her evil deeds, and their prophet was in the belly of a whale, Jonah prayed. "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me, out of the belly of hell cried I, and thou hearest my voice," Jonah 2:1, 2. Then, after Jonah had prayed and preached, the king of Nineveh and all the people prayed. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through

Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sack cloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not," Jonah 3:5-10.

It is encouraging to remember that the same God still lives today and rules this universe, and He will still answer prayer.

—Earl P. Paulk,  
Assistant General Overseer



*Lawndale, California*

The work at Lawndale, California, was organized on March 28, 1957, by the Reverend Max Livingood with 14 members. The work is progressing.

*South Lansing, Michigan*

Brother Charlie Bee Echols is responsible for the work at South Lansing, Michigan. This was organized on October 6, 1957, with 7 members by Cheslie N. Collins, the district overseer.



*La Sierra, California*

The work at La Sierra, California, was organized November 26, 1956, with 11 members under Brother R. C. Ogle. The church is progressing very well; it is now known as the Glen Avon Church and is pastored by E. S. Roland, as Brother Ogle's ill health has forced him to give up the work.



*Hastings, Michigan*

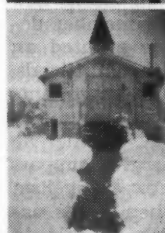
Brother Wayne L. Akin is responsible for the work at Hastings, Michigan. It was organized on December 15, 1957, by the district overseer, Cheslie N. Collins, with 9 members.





### Casper, Wheatland, and Cheyenne, Wyoming

The Lord is blessing in Wyoming. These three churches are found in the State of Wyoming and doing very well. The church at Casper was organized March 3, 1957, with 12 members, and now has 18 members. R. C. Hicks is pastor. The church at Wheatland was organized October, 1956, with 5 members and now has 14 members. C. W. Batson, pictured, is pastor at Wheatland; and the work at Cheyenne is pastored by D. C. Swanson and was organized July 29, 1956, with 18 members; it now has 24 members.



### Sledge, Mississippi

The work at Sledge, Mississippi, was pioneered by these two men, J. W. Reynolds (left) and G. C. Kyle. As a result of prayer meetings in Brother Reynolds' home, and a revival conducted by Brother Kyle, a church was organized on July 31, 1957, with 11 members, by the district pastor, W. L. Sharp.



Churches organized since the General Assembly, August 14-18, 1956, through September, 1957.

This list is compiled from reports sent to the General Office.

Alabama	2
Arizona	3
Arkansas	2
California	5
Colorado	2
Florida	12
(Colored)	1
Total	13
Georgia	7
Illinois	3
Indiana	2
Iowa	1
Kansas	1

Kentucky	4
Louisiana	5
Maryland	6
Michigan	10
Mississippi	2
Missouri	4
Montana	2
Nebraska	1
New York	1
North Carolina	17
Ohio	4
Oklahoma	1
Oregon	1
Pennsylvania	1
South Carolina	4
Tennessee	6
Texas, Northwestern	1
Texas, Southeastern	3
Virginia	5
(Colored)	1
Total	6
West Virginia	5

Wyoming	1
Western Canada	1
Total	127

Churches organized October, 1957, through December, 1957. This list is compiled from reports sent to the General Office.

Alabama	1
Florida	1
Georgia	2
Idaho	1
Illinois	1
Michigan	2
Ohio	3
Oklahoma	1
Pennsylvania	1
South Carolina	1
Tennessee	4
West Virginia	1
Total	19

### Dinuba, California

The church at Dinuba was organized in December of 1956 by John C. Wainwright with 8 members. This work is getting along very well.



### Pocahontas, Virginia

A church was organized at Pocahontas, Virginia, on June 23, 1957, with 7 members. Brother and Sister Thomas R. Collins are responsible for organizing this work.



### Hillcrest, Florida

On September 29, 1957, at the home of Jack Guest, a new church was organized with M. M. Thomas, district overseer, moderating. Nineteen members united at this meeting, with 6 uniting since then. The Lord is blessing, and the church is moving forward under the leadership of its good pastor, Augustus Stone.



### Hilham, Tennessee

On October 5, 1957, the first service was held in the basement which the people had built, as a result of a meeting held in an Army hospital tent. In July Sunday School attendance was 21; it now has grown to 47. On November 4, 1957, Brother Earl Lane set the church in order with 8 members; they now have nine. Brother Billy Hawkins is responsible for this good work, which God is certainly blessing.





# Evangelism Through the Mother-Church Plan

By A. M. Phillips

Overseer of Florida

**T**HERE ARE MANY successful plans for evangelism—personal, church, Sunday School, and mass evangelism. After twenty-five years in the Church of God as an evangelist, pastor, and state overseer, I am convinced that evangelism through the mother-church plan is wise, sane, sound, and the most reliable plan for the expansion of the gospel for the Church. I have observed many plans during the past years, both state- and individual-sponsored; but when one pastor and his church assume the responsibility, it is practically the guarantee for success.

I know personally it can be successful; during the last nine years of my pastoral work, it has been my pleasure, with the complete assistance of the mother church, to help organize, directly or indirectly, eight new churches. My six years in Atlanta as pastor of the Hemphill Avenue Church offered me a splendid opportunity of witnessing the plan of evangelism through the mother church; the powerful influence of the mother church was definitely a strong contributing factor toward the planning, preparing, and organizing of the new churches. This plan has every advantage. The new church is, in most cases, in the same town and can be guided and protected by the pastor of the mother church.

This plan is advantageous in the mobilization of all workers necessary for the beginning and the continuing of these new works. It is less expensive to the State, since many times the overseer selects as pastor someone who is employed and can support himself until the church grows strong enough to support him. The mother church and other churches on the district can assist with the rent for a short time. The pastor of the mother church might help select lots and help purchase church buildings for these new works. Buildings that can be converted into places of worship can be purchased and rearranged for services.

## FINANCING

To finance these new churches, I offered \$100 to any minister who would assume the responsibility of beginning, organizing, and continuing these new church works under the supervision of the mother church. We conducted district rallies and received offerings to purchase lots and buildings. On Sunday mornings after the regular tithes and offerings were received,

I asked the church people to help these worthy projects. They gave every time they were asked. Also I talked to individuals concerning these church programs and they gave freely, beyond their regular church contributions. I asked various Sunday School classes to fill dime banks and mountain remover books, take special offerings which would be given to buy windows, doors, pews, and other materials needed for these new churches.

The mother church with its influence and strength can assist new churches in securing loans to help finance the project. When I pastored in Atlanta, I found it very easy to borrow money for any new work. It was never a problem. Our credit was established; contacts were made prior to the organizing of the new churches. This is one of the greatest assets in evangelism through the mother church.

## MEMBERSHIP

I made a survey in a new section of the city to find the number of members living in that part of the city. I discussed with them the need of a new church and they became interested and cooperative.

Since I was very much interested in these new churches, I announced publicly that any member desiring to go to a new church would be granted an immediate transfer. I gave Sunday School officials, teachers, musicians, and workers for all departments of the mother church to the new churches. Any member interested in lending a helping hand, whether he transferred or not, was encouraged to give support to this new church plan. To show you how evangelism through the mother-church worked, when I was assigned to the Hemphill Avenue Church in Atlanta we had a membership of a little over 300. With all of the new churches organized during the six years I was there, the membership climbed to about 500. Every department increased accordingly. Those years were some of the happiest years of my life.

## MOTHER CHURCH PLAN

There are several reasons that this is one of the most outstanding plans in the field of evangelism. One is that the pastor of the mother church always feels the responsibility for its continued success. He is in a position to ask for contributions of lots and buildings, along with the finance. He should know how to advertise on the radio and in the newspapers since he has the information concerning the locations of new churches, starting dates, names of persons in charge, and other special news of interest to the public. He can invite all to take part, because he has leadership ability and the respect of his church and community. I asked members from the mother church who were leaders, musicians, and singers to assist until the new church became strong enough to assume the complete responsibility of its affairs. I helped select the evangelist and gave money to assist until the church became strong enough financially to pay their evangelist. This help, along with this feeling of responsibility from the mother church, almost guarantees the success of the new work.

## COMPLETE VICTORY ASSURED

My experience in many new church projects over the years convinces me that evangelism through the mother church is definitely the will of the Lord. It is fulfilling the commission of Christ and is enlarging the kingdom of God. With the full cooperation of the churches on the district and their pastors, under the leadership of the pastor and the mother church, I found it to be very successful.



## Pioneers for Christ Exploit New Territory

By C. R. Spain  
Overseer of Michigan

A questionnaire was sent recently to each state overseer for the purpose of finding out how effective Pioneers for Christ is. According to the information received, this evangelism club has 2,979 members contributing an average of \$1,700.89 per month for the cause of evangelism in new fields. This amount is being sent to the state offices. There have been thirty-eight new churches either completely or partially financed by this wonderful club.

It is impossible to quote from the remarks of all the overseers; however, Brother W. C. Byrd, Overseer of Tennessee, states, "Pioneers for Christ has stimulated a new interest in our state. We have worked hard in Tennessee securing members, and we are grateful for those who have joined. We are still increasing; our goal is 1,000 members."

Brother H. B. Ramsey, Overseer of South Carolina, writes, "Since our recent evangelism crusades, our Pioneers for Christ is *catching fire* throughout the state. Brother Max Atkins has been appointed state president, and we feel confident that our district pastors will be promoting the club on their districts. We shall be achieving much greater results in the near future."

Pioneers for Christ will be a blessing to both the local churches and the state. Every congregation is entitled to hear its purposes and operations presented in a service. God's Spirit-filled people are eager to work for the cause of evangelism, and this club is a wonderful medium through which you can serve.

What is Pioneers for Christ doing in your state?



## REVIVAL

(Continued from page 5)

through the preaching of the gospel to save a generation or a world. In our own generation, Billy Graham

has become the symbol and voice of the twentieth-century revival.

God in His Word declares the power of the gospel and the importance of its being preached. Romans 10:13-15, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? . . . and how shall they hear without a *preacher*? And how shall they *preach*, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

1 Corinthians 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of *preaching* to save them that believe." You might not like the preacher or the preaching, but it has pleased Almighty God that you should be saved by the preaching of the gospel of Jesus Christ.

The Bible opens the annals of human history with a preacher of righteousness trying to save a lost world. When we turn to the last book of the Bible it is to find the preaching of the everlasting gospel. So the Bible opens and closes with the preaching of the gospel.

Jesus knew the importance of preaching! He knew that men must preach before men would be saved. He calls men to Himself that He might send them out to preach to others. The fishermen are sent out to fish for men. The tax collector becomes a collector of souls and lives for the Master Fisherman, collecting hearts instead of taxes. He gives His preachers power over unclean spirits, to cast them out and to heal all manner of sickness. He gives to men the power of deity; power over the spirit world, and power over the physical world. Preaching must precede revival!

We are commanded to go and preach. Go preach in the highways and hedges. Go preach in temple and synagogue. Preach on the mountaintops and in the valleys. Preach in the cities and in the villages. Preach in the homes and in the marketplaces. Go preach to the men and the women; preach to the boys and girls, to the rich and poor, the sick and the well. Preach in the morning, preach at noon, preach in the evening and preach at night. Preach until men are moved! Preach until they turn loose of sin. Preach until they turn to God. Preach until they are saved. Preach until they are sanctified. Preach until they are filled with the Spirit. Preach until they are healed and made whole. Preach until they are received into the city of God. We must preach the Word if we would have revival. We shall have revival according to the measure in which the Word of God is preached. Let us resolve to pray . . . pray . . . pray . . . pray . . . preach . . . preach . . . preach . . . until revival comes. We must read ourselves full of His precious Word, pray ourselves on fire, and then pour ourselves out on the church and world.

Ezra preached and Israel repented. Jonah preached and that wicked city of Nineveh turned to God; John the Baptist preached and the whole region round about came out to hear him. Peter preached

and three thousand souls were born into the kingdom of God. I want to say again that Bible preaching must precede revival. *God give us revival in the Church!*

2 Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."



## REVIVAL

(Continued from page 9)

twenty-eight conversions, as the beginning of a sweeping revival."

Sometimes it may seem that we go to extremes, but those whose names have been recorded in the sacred pages of the Word and in history since the days of the apostles have been accused of going to extremes, of being fanatics. In spite of the criticism, however, their ministries were crowned with success so that multitudes flocked to them. They hardly rested day or night. They were concerned over a lost world. The burden of lost souls rested upon them. Long after their congregations were dismissed and had gone home they were weeping over the lost. The multitudes of lost souls inspired them to preach as never before. The result was so gratifying that their ears seemed to be deaf to the slander, criticism, and skepticism of those who would stop the work of God.

The question may be asked, "When and where should the revival begin?" It should begin now—in our own hearts, homes, cottage prayer meetings, mid-week prayer meetings, Sunday School and church services. We must talk it to one another. We must talk about it in our churches. We need to sponsor it in our public and private meetings. We must pray about it in our closets. We must be so stirred that we cannot rest until we hear the shout of newborn souls. A dry, formal, lukewarm church must so get hold of us that we will do something about it—that we will cry out to God until the Spirit moves in the preaching, singing, testifying, and the praying. Only that will bring the much-needed revival.

It is time for an outpouring of the latter rain. May God warm our hearts and so thrill us with His divine Spirit and power that we can be an instrument in His hands to help bring about a revival in our land.

Spend your time in nothing which you know must be repented of; in nothing on which you might not pray for the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act.—*Richard Baxter*



The Cincinnati Church of God where Rev. G. W. Lane is pastor can now be heard over WCKY, 1510 on your dial, on Sundays at 11:05-11:30 p.m. EST. These broadcasts began Sunday, February 16. The program is "The Voice of Calvary."

"Sunday School and church must be a family affair if the church is to make an impact upon the home life of America. If this is to be done the churches must become more concerned with the families of their neighborhood. This is the reason the National Sunday School Association sponsors National Family Week each year," states Clate A. Risley, executive secretary of NSSA.

Family Week will be observed across the nation May 4-11. The theme, "Put Christ in His Future . . . NOW!" emphasizes how imperative it is to establish strong Christian homes now to insure the future of our children and our nation.

A new booklet "How to Observe National Family Week" has been prepared by NSSA in response to many requests for more detailed helps on the subject. Why have a Family Week? how shall we start? how can we develop a church-wide program? and where can we secure additional materials? are outlined in the booklet.

Another feature of interest is NSSA's Family Week Packet prepared for the local church to distribute to each family Sunday, May 4. The packet contains 12 pieces of literature. It includes a 60-page booklet "How to Have a Happy Home" and other pamphlets such as "How to Conduct a Family Altar," "Courtship," and "Why Do Our Children Miss the Way?" The packet and booklet are available from NSSA at 25c each.

Of special interest is the new Family Week stationery for pastors and superintendents to use in informing and inviting the people of their church and community to participate in observing Family Week. A suggested letter for the pastor to use is in the booklet "How to Observe National Family Week." The stationery sells for \$1.50 per 100.

As usual beautifully illustrated bulletins, posters, and post cards are available from NSSA. The bulletins and post cards are \$1.50 per 100. The posters are 25c each. Write NATIONAL SUNDAY SCHOOL ASSOCIATION, 542 South Dearborn Street, Chicago 5, Illinois.





# family devotions



MRS. F. W. GOFF, Mt. Vernon, Illinois

Memory Verse: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee," Isaiah 43:2.

Monday, March 10

Scripture, Psalm 57

He is the Father of all mercies and the God of all comfort. What a consolation to those in sorrow! Our Saviour can be touched by the feeling of our infirmities. There comes a time when human hands fail, when the world seems a howling wilderness with no one to turn to. How sweet then to know that the eternal God is our refuge and underneath are the everlasting arms.

"And thou, O Lord, by whom are seen

Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on thee."

—J. G. Whittier

Pray for the persecuted saints  
the world over.

— — —

Tuesday, March 11

Scripture, Luke 21:1-4

Have you no gold to give in lavish store or costly treasures to lay at Jesus' feet? Do not despair, Christian friend; He only asks that you be faithful in doing what you can. It was only "two mites" that the widow cast into the treasury, but Jesus looking on said that hers was the greatest gift. It was only a needle in the hand of Dorcas. So small a thing, yet the poor were clothed and comforted. Only a boy's lunch, but in the hands of Jesus, it was a feast for the multitude. In love be faithful in the little things and they will be steppingstones to greater tasks for the Master.

Pray that God will send forth  
consecrated workers into the field.

— — —

Wednesday, March 12

Scripture, Hebrews 10:21-25

"And let us consider one another." Oftentimes in the Word we are called upon to consider our

ways . . . our latter end . . . the wondrous works of God. Here the Apostle admonishes us to consider one another, to think on others with care, to treat them with consideration. How needful is this advice! We are all human. We are all exposed to afflictions and dangers. We all have the same adversary. Let us not be hasty to speak ill of our brother but in love bear one another's burdens that we may fulfill the law of Christ.

Pray that we shall be led of the  
Holy Spirit in all we do and say.

— — —

Thursday, March 13

Scripture, Genesis 4:1-13

The story is told of three tourists ascending the Alps. After they had gone a considerable distance and were getting nearer to the eternal snows, with the danger increasing, it was considered necessary to attach the company by ropes to one another and to the guides. But one of the tourists, an old traveler, was self-confident and self-reliant. He carried the doctrine of self-help too far, and refused to help his neighbors. He fell down the precipice and lost his life. We are still our brother's keeper. Here is a proverb worth remembering: "There is no better exercise for the

heart than reaching down and lifting somebody up."

Pray one for another.

— — —

Friday, March 14

Scripture, Philippians 3:12-16

The Apostle Paul said, "Not as though I had already attained, . . . but I press toward the mark." Every day brings new horizons, new opportunities to serve. Yesterday with its mistakes is gone. Today is ours, to live fully and victoriously. Waste no fragment of it. To live in the past is futile. We are admonished to forget those things which are behind, and reach forth unto those things which are before. Seek the Master's face early, and He will impart strength sufficient for your need. That He will be with us is a source of infinite satisfaction.

Pray for strength for today.

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Saturday, March 15

Scripture, Luke 10:38-42

Our Scripture depicts Jesus in the midst of domestic life. Mary is at the feet of Jesus enraptured with His words. Martha, perturbed at the seeming indifference of her sister, accuses her of shirking her share of the work and asks Jesus to bid her arise and help her. Jesus did not chide Martha for her serving. This is a needed task and women are ever busy in the household. But Jesus watching her, seeing her spirit troubled by trivial things, gently reminded her, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Too many of us are "Marthas" today. Engrossed in our many duties, we neglect the one thing that is most needed, worshipping at the feet of Jesus.

Pray for the many "Marthas"  
everywhere.

## An Appeal to TEEN-AGERS!

The National Sunday School and Youth Department urges the teen-agers of the Church of God throughout the United States and Canada to unite with the teen-agers in the State of Michigan in observing "Teen Prayer Hour" on Good Friday, April 5, 6:00-7:00 p.m., as *Youth prays for youth*.

—National Director

## POWER OF THE PRINTED PAGE

"The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall, it works while we sleep; it never loses its temper; and it works long after we are dead. The printed page is a visitor which gets inside the home and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is bait left permanently in the pool."

**STANDING ORDER PLANS**—The Church of God Publishing House announces a new Permanent or Standing Order Plan for purchasing the Church of God Evangel in rolls.

**ADVANTAGES**—The new Standing Order Plan has at least two distinct advantages. It does away with the necessity of having to renew each year and provides an easy payment plan.

**DOES AWAY WITH RENEWALS**—Now, a church may place an order for Evangel rolls on a Standing Order basis and need never worry about having to renew. Heretofore, all Evangel rolls have been placed on an annual basis, thus making it necessary to renew each year. Under the Standing Order Plan, a church may cancel its order by letter at any time.

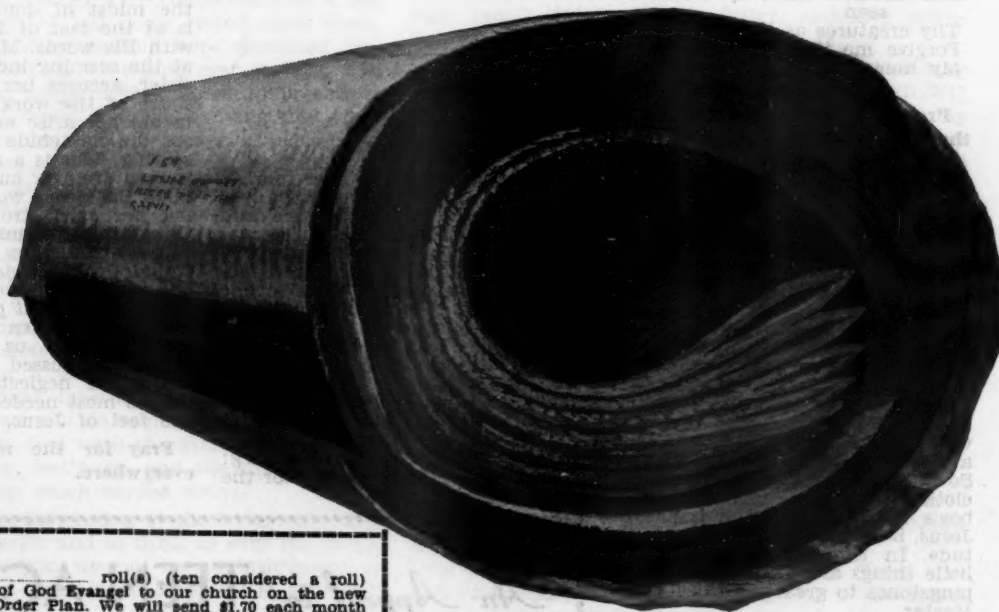
**PAY ONCE A MONTH**—The Standing Roll Order Plan provides a means of paying once a month for the Evangels received during that particular month at the rate of \$1.70 per standing order roll of 10. Formerly, Evangel rolls were sold on a one-year subscription for cash or payment due within thirty days. This requirement for payment made it impossible for some churches to get the Evangel in rolls. Now, however, all churches, large or small, can afford to pay once a month on the Standing Roll Order Plan.

**ORDER TODAY**—Use the handy order blank provided below to place your order for Evangel rolls on the Permanent or Standing Order Plan. Take advantage of this new order plan to evangelize your community and to lead men to the Church of God.

*Churches Order*

# EVANGEL ROLLS

*on Standard Order Basis Pay Once a Month*



Gentlemen.

Please send \_\_\_\_\_ roll(s) (ten considered a roll) of the Church of God Evangel to our church on the new Standing Roll Order Plan. We will send \$1.70 each month in full payment for each standing roll order at 10.

Church \_\_\_\_\_ Serial No. \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Clerk's signature \_\_\_\_\_

Pastor's signature \_\_\_\_\_

In the event of a change of address, please notify us immediately.

**CHURCH OF GOD PUBLISHING HOUSE**

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Cleveland, Tennessee